431

A Short

CATECHISME,

OPENING

The PRINCIPLES

Of Christian

RELIGION.

Prov. 22. 6.

Train up a Child in the way he should go: and when he is old he will not depart from it.

Sept 2d

LONDON,

Printed by *Rob. White*, for *Thomas Brewster* and *Gregory Moule*, and are to be sold at the three *Bibles* in *Pauls* Church-yard, neer the West-end. 1650.

Twelve Scriptures of ſpeciall uſe, to be committed to memory; Six out of the Old Teſtament, Six out of the New.

Pſal. 1. ver. 1, 2, 3, 4.

1. *Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull.*

But his delight is in the law of the Lord, and in his law doth he meditate day and night.

And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

The ungodly are not ſo: but are like the chaff which the wind driveth away.

Pſal. 34. ver. 11, 12, 13, 14, 15, 16.

Come ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that deſireth life; and loveth many days, that he may ſee good?

Keep thy tongue from evil, and thy lips from ſpeaking guile.

2. *Depart from evil, and do good: ſeek peace and purſue it.*

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is againſt them that do evil; to cut off the remembrance of them from the earth.

Eccleſ.

Eccles. 12. 1. & ver. 13, 14.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

3. *Let us hear the conclusion of the whole matter, Fear God, and keep his commandments: for this is the whole duty of man.*

For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.

Isaiah 1. 16,17,18,19,20.

Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil,

Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.

4. *Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimsin, they shall be as wool.*

If ye be willing and obedient, ye shall eat the good of the land.

But if ye refuse and rebell, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Isaiah 55. 6, 7.

Seek ye the Lord while he may be found, call ye upon him while he is near.

5. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

Mal.

Mal. 4. 1, 2.

6. *For behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.*

But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

Mat. 11. 28, 29.

1. *Come unto me all ye that are weary and laden, and I will eaſe you.*

Take my yoke on you, and learn of me that I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

John 3. 16.

2. *For God ſo loved the world, that he hath given his only begotten ſon, that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life.*

2 Cor. 5. 14, 15.

3. *For that love of Christ constraineth us, because we thus judge, that if one be dead for all, then were all dead.*

And he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

Colos. 3. 1, 2, 3, 4.

4. *If ye then be risen with Christ; seek those things which are above, where Christ sitteth at the right hand of God.*

Set your affections on things which are above, and not on things which are on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ which is our life, shall appear, then shall ye also appear with him in glory.

Tit. 2. 11, 12, 13, 14.

For that grace of God, that bringeth salvation unto all men, hath appeared,

And teacheth us that we should deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly in this present world,

5. *Looking for that blessed hope, and appearing of that glory of that mighty God, and of our Saviour Jesus Christ,*

Who gave himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people to himself, zealous of good works.

2 Pet. 3. 10, 11. 12, 13.

But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a noiſe, and the elements ſhall melt with heat, and the earth with the works that are therein, ſhall be burnt up.

Seeing therefore that all theſe things muſt be diſſolved, what maner perſons
6. *ought ye to be in holy converſation and godlineſs.*

Looking for, and haſting unto the comming of that day of God, by the which the heavens being on fire, ſhalbe diſſolved, and the elements ſhall melt with heat?

But we look for new heavens, and a new earth, according to his promiſe, wherein dwelleth righteouſneſs.

The

The ten Commandments.

The Entrance.

I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſe of Bondage.

Commandment 1.

Thou ſhalt have no other Gods before me.

2.

Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

3.

Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

4.

Remember the ſabbath day, to keep it holy. Six days ſhalt thou labour, and do all thy work.

work. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattell, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath day, and hallowed it.

5.

Honour thy father and thy mother, that thy daies may be long upon the land which the Lord thy God giveth thee.

6.

Thou ſhalt not kill.

7.

Thou ſhalt not commit adultery.

8.

Thou ſhalt not ſteal.

9.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

10.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

Q. *Whose Commandements are these?*

A. They are the Commandments of the Lord God, *Deut.* 6. 1.

Q. *To what people were they delivered on Mount* Sinai?

A. They were delivered to the people of *Israel.*

Q. *Do these Commandments bind other men, who are not of the people of* Israel?

A. Yes, They bind all men of what Nation soever to whom they are made known, to the obedience of them, *Jer.* 12. 16, 17. *Rom.* 13. 8, 9, 10, 11.

Q. *How many are there of these Commandments?*

A. Ten, *Deut.* 4. 13. and 5. 22.

Q. *What do these Commandments concern?*

A. They concern the duty of Men towards *God,* and towards *one another, Mat.* 22. 37, 38, 39, 40.

Q. *Which*

Q. *Are theſe words* [I am the Lord thy God which brought thee out of the Land of Egypt, out of the houſe of bondage] *any part of the Commandments ?*

A. No; Thoſe words are an *Entrance* to the Commandments, containing ſeverall *grounds* of obedience unto them.

Q. *What grounds of obedience are contained in the* Entrance *to the Commandments ?*

A. Three, namely, Gods *Lordſhip* over all, His *ſpeciall Relation* to the *Iſraelites* as their God, and His *ſingular Mercy* in delivering them out of the *Bondage of Egypt*, all which ſhould have ſtirred them up to the Obedience of his Commandments, *Pſal.* 105. 43, 44, 45.

Q. *Do theſe Grounds of Obedience conteined in the* Entrance *to the Commandments concern us now ?*

A. Yes: For God is ſtill the Lord, and by profeſſion our God, affording many *deliverances* to All men, but ſpecially to his believing ſervants, *Mal.* 3. 6. 1. *Theſ.* 1. 9. 1. *Tim.* 4. 10.

Q. *Which of the ten Commandments ſet forth the duty of* Man *towards* God ?

A. The four firſt Commandments, which are the Commandments of the *firſt* Table.

Q. *Which*

Q. *Which of the ten Commandments ſet forth the duty of Men towards* One another?

A. The ſix laſt Commandments, which are the Commandments of the *ſecond* Table.

Q. *Which is the firſt Commandment?*

A. Thou ſhalt have no other Gods before me.

Q. *What is the intent of that firſt Commandment?*

A. To require men to *accept, acknowledge,* and in heart to *worſhip* the true God alone as their God, *Pſal.* 16. 2. Iſa. 45. 5. Prov. 23. 26.

Q. *Who is the true God, whom men are to accept alone to be their God?*

A. The Eternall and glorious Creator and Governour of Heaven and Earth, who is three in One, the Father, Son, and Holy Ghoſt, *Acts* 17. 24. 1 *John* 5. 7.

Q. *Wherein doth that Heart worſhip conſiſt which men are to afford to the true God alone as their God?*

A. In the higheſt *Love, Fear, Truſt, Thanksgiving, Beleif, Service* and *Prayer,* which are due to the true God only, *Mat.* 22. 37. *Pſal.* 34. 9. *Iſa.* 26. 4. *Pſal.* 103.

103. 1. and 119. 160. *Rom.* 10. 13.

Q. *What are the chief ſins forbidden in the firſt Commandment?*

A. The acknowledging of *no God*, The *accepting* of any *falſe God*, wilfull *Ignorance* or *Neglect* of the true God, *Denying* of the true God in Heart, Word, or Deed, *with-holding* any Act of Heart-worſhip from him, or *affording* it to any other thing beſides Him, *Pſal.* 14. 1. and 81. 9. *Hoſea* 4. 1. *Pſal.* 10. 4. *Tit.* 1. 16. *Pſal.* 73. 9, 27. 1 *Tim.* 2. 15.

Q. *Which is the ſecond Commandment?*

A. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And ſhewing mercy unto thouſands of them that love me, and keep my Commandments.

Q. *What is the intent of the ſecond Commandment?*

A. To require men not to *make* any bodily

bodily Image whatsoever, *to worship* it as God, nor to worship the true God in, or by any such image, and generally not to frame unto themselves out of their *own Will* and *Judgement* any way of Gods outward worship, but to worship him according to his *own appointment* and Commandment only, and that in Spirit and Truth, *Isa.* 42. 8. *Deut.* 4. 12, 15. *Acts* 17. 29. *Isa* 29. 13. *Deut.* 4. 2. *John* 4. 23.

Q. *How is the obedience of the second Commandment pressed upon men?*

A. First, from the Lords Zeal of his own glory, because he is a *Jealous God.*

Secondly, from the Lords justice, in *visiting the iniquity of the fathers upon their children to the third and fourth generation of those that hate him.*

Thirdly, from Gods *mercy*, which he *sheweth unto thousands of generations of those that love him and keep his Commandments.*

Q. *What are the chief sins forbidden in the second commandment?*

A. The *making and worshipping* and *Image* as God, The representing and worshipping the true God by any *Image*, The worshipping of God outwardly, according to the *Inventions* of men, or in a way of

Hypocriſie, And the *neglect* of worſhipping God outwardly, according to his own will and Appointment, *Pſal.* 97. 7. *Exod.* 32. 4, 5. *Mat.* 15. 9. *Eſa.* 1. 12. *Pſal.* 14. 4

Q. *Which is the third Commandment?*

A. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

Q. *What is the intent of the third Commandment?*

A. To require men *not to diſhonour* the Lord God in Thought, Word, or Deed, but carefully to *ſet forth* and *uphold* the glory due unto his name, *Pſal.* 29. 1, 2. 1 *Cor.* 10. 31.

Q. *How is the obedience of the third Commandment preſſed upon men?*

A. From the Lords tender regard of his own Honour, who *will not hold him guiltleſs who taketh his name in vain.*

Q. *What are the chief ſins forbidden in the third Commandment?*

A. Undervaluing the Lord in the thoughts of a mans heart, The making mention of him *vainly* with the tongue, as in light Swearings, Curſings, Admirations, Jeſtings

Jeſtings, or the like, The *with-holding* of due *praiſes* from him, and the doing of any thing which tendeth to his *diſhonour*, or not doing of any thing which is neceſſary for the *furtherance* of his Glory, *Pſal.* 10. 13. and 50. 21. *Jam.* 5. 12. *Jer.* 23. 10. *Hab.* 1. 16. *Rom.* 2. 24. *Mat.* 25. 26, 27.

Q. *Which is the fourth Commandment?*

A. Remember the Sabbath day, to keep it holy. Six days ſhalt thou labour, and do all thy work. But the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter; thy man-ſervant, nor thy maid-ſervant, nor thy cattell, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the Sabbath day, and hallowed it.

Q. *What is the intent of the fourth Commandment?*

A. To require men to ſeperate from *worldly buſineſſes*, to *holy ſpirituall imployments* one day in ſeven, as ſpecially dedicated to be a Sabbath unto the Lord, which day in the time of the Goſpell is the Lords

day; and generally to require men to be carefull of all Gods *outward ordinances* wherein he will be worſhipped, and whereby Gods ſervants act and maintain a ſpirituall Communion with him, *Luke* 23. 56. *Rev.* 1. 10. 1 *Cor.* 16. 2. *Pſal.* 27. 4. *Heb.* 10. 25. *Jam.* 1. 10. 1 *Pet.* 2. 2. *Pſal.* 27. 4.

Q. *How is the obedience of the fourth Commandment preſſed upon men?*

A. From *Gods example, making all things in ſix days, and reſting on the ſeventh*, And from his *inſtitution* of a proportionable ſeventh day to be a bleſſed Sabbath, that is, a day of holy Reſt to his ſervants. *Gen.* 2. 2, 3.

Q. *What are the chief ſins forbidden in the fourth Commandment?*

A. The *neglecting of Gods worſhip* for worldly Ends, the *Contemning*, or prophane *Miſpending* the Lords day in worldly labours or pleaſures, A reſting in the bare outward acts of Gods worſhip, and the *ſlighting* ſuch outward *holy ordinances* as are appointed by God for the neer acquainting of the ſoul with him, *Exod.* 34. 21. *Ezek.* 22. 26. *Jer.* 7. 9, 10. 1 *Theſ.* 5. 20.

Q. *Which*

Q. *Which is the fifth Commandment ?*

A. Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Q. *What is the intent of the fifth Commandment ?*

A. Particularly to require *Children to reverence and honour their parents* according to the flesh. And generally to call all Persons *duly to respect*, and *carry* themselves towards all others, according to the Relation which they have unto them, either in the Church, Commonwealth, or Family, as such who are over them, subject to them, or equall with them, *Ephes.* 6. 1, 2, 3. *Rom.* 13. 1, 8. *Colos.* 3. 18, 19, 20, 21, 22. and 4. 1.

Q. *How is the obedience of the fifth Commandment pressed upon men ?*

A. By a promise of a *long and happy life* upon Earth made to such as obey this Commandment.

Q. *What are the chief sins forbidden by the fifth Commandment ?*

A. Childrens *neglect* or *Contempt* of their parents, And generally an *unanswerable Carriage* towards any persons in that relation which one hath unto them,

Prov. 20. 20. *Job* 31. 13, 14.

Q. *Which is the ſixt Commandment ?*

A. Thou ſhalt not kill.

Q. *What is the intent of the ſixt Commandment ?*

A. To require men to lay aſide all *Malice* and *Cruelty* towards themſelves and others, and to exerciſe mercy and loving kindneſs towards all men in Heart, Word, and Deed, both in regard of their Bodies and Souls, of their Preſent and Everlaſting life, *Epheſ.* 4. 31, 32. *Micah* 6. 8. *Luke* 6. 36.

Q. *What are the chief ſins forbidden in the ſixt Commandment ?*

A. Hatred, *Malice*, inordinate *Anger*, *Envy*, *Revenge*, *Cruelty* and *Unmercifullneſs* towards ones ſelf or others, as to their bodily or ſpirituall eſtate, *Gal.* 5. 20. *Col.* 3. 8. *Epheſ.* 4. 26. *Tit.* 3. 3. *Rom.* 12. 19. *Jam.* 2. 12. *Levit.* 19. 17. *Jude* 22, 23.

Q. *Which is the ſeventh Commandment ?*

A. Thou ſhalt not commit Adultery.

Q. *What is the intent of the ſeventh Commandment ?*

A. To require all perſons to avoid all *acts of*, with all *inclinations*, *inducements*, and

and *temptations* unto *fleſhly Uncleaneſs*; as alſo all *Exceſs* in other worldly delights, and to maintain *Chaſtity* and *Moderation* of Worldly pleaſures in themſelves and others, *Epheſ.* 5. 3. 4. *Mat.* 5.28. *Iſa* 5.11,12 *Job* 31. 1. *Phil.*4.5.

Q. *What are the chief ſins forbidden in the ſeventh Commandment?*

A. Fornication, *Adultery*, and all other acts of Carnall Uncleaneſs; *Surfeiting*, Drunkenneſs, Accompanying of lewd perſons, filthy Thoughts, Words, Geſtures, wanton Attire, and all other *Allurements* to Uncleanneſs in a Mans ſelf or any others, together with ſinfull *Exceſs* in any worldly delight whatſoever. *Gal.* 5. 19. *Rom.* 13.13, 14. *Prov.* 5. 18. *Gen.*39 10. *Prov.* 6. 25. *Epheſ.* 5. 4. *Prov.* 7. 13. *Prov.* 7. 10 *Amos* 1. 6.

Q. *Which is the eighth Commandment?*

A. Thou ſhalt not ſteal.

Q. *What is the intent of the eighth Commandment?*

A. To require men neither by force nor fraud to *deprive* any perſon of any part of their *Worldly Eſtate*, for the benefit of themſelves or others, but to maintain (what in them lies) the right of others, to

Wait upon God in good wayes for their portion of earthly things, and to be content with that Eſtate which God in his good Providence aſſigneth lawfully unto them. *Amos* 2. 1, 2. *Prov.* 21. 6. *Iſa.* 1. 17. *Epheſ.* 4. 28. 1 *Tim.* 6. 8

Q. *What are the chief ſins forbidden by the eighth Commandment?*

A. *Theft*, *Oppreſſion*, *Deceit* in bargaining, or other dealings; *Uſury*, wilfull *endamaging* of others in their Eſtates, neglect of honeſt Labour, and other good means of ſupplying ones ſelf, and thoſe who depend on him with the neceſſaries of this life, together with an impatient *Murmuring* againſt God for not ſatisfying a mans deſire in worldly things, 1 *Cor.* 6. 10. 1 *Theſ.* 4. 6. *Pſal.* 15. 5. *Pſal.* 15. 3. 2 *Theſ.* 3. 11, 12. 1 *Cor.* 10. 10.

Q. *Which is the ninth Commandment?*

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Q. *What is the intent of the ninth Commandment?*

A. To require men particularly in Witneſs-bearing, and generally in all their Words, to ſpeak the *neceſſary truth*, and that

that only which is truth unto their Neighbour, with a tender regard of the good, and good name of others, *Epheſ.* 4. 26. *Prov.* 14. 5. *Pſal.* 15. 2, 3.

Q. *What are the chief ſins forbidden in in the ninth Commandment?*

A. Lying in generall, ſpecially in matter of *Teſtimony* concerning a mans ſelf or others, *raiſing* or *forwarding* of ſlanders and reproaches upon any *Refuſing* to ſpeak a neceſſary Truth when one is called thereunto, and *Abetting* of others in any of theſe evill practiſes, *Col.* 3. 9. *Prov.* 6. 19. *Jer.* 6. 28. *Prov.* 24. 11, 12. *Rev.* 21. 8. and 22. 15.

Q. *What is the tenth Commandment?*

A. Thou ſhalt not Covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid-ſervant, nor his ox, nor his aſſe, nor any thing that is thy neighbours.

Q. *What is the intent of the tenth Commandment?*

A. To require men to *look diligently* to their hearts, and to *Commit them to the keeping of the* Lord, that there may not be the *firſt riſings* or *luſtings* in them of *Covetouſneſs*, *uncleaneſs*, or any other wickedneſs,

wickedneſs, *Prov.* 4. 23. *Pſal.* 139. 23, 24. and 141. 4. and 119. 36.

Q. *What are the cheif ſins forbidden in the tenth Commandment?*

A. The *letting looſe* of a mans heart to Luſtings of ſin, the *ſinfull neglect* of committing a mans ſelf to *Gods keeping*, and of keeping a *watch* over a mans heart, for the *ſuppreſſing* of all ſinfull Luſtings in the ſame, *Pſal.* 36. 4. *Pſal.* 10. 4. *Prov.* 19. 16.

Q. *Can any one perfectly keep theſe Commandments, to obtain life for keeping of them?*

A. No, every perſon is a *Tranſgreſſor* of theſe Commandments, and therefore cannot obtain *eternall life* for the keeping of them, *Jam.* 3. 2. 1 *John* 1. 8. *Gal.* 3. 11.

Q. *What reghteouſneſs then is it upon which ſinners may build the hope of everlaſting life?*

A. The *righteouſneſs* of God in Chriſt, afforded through the *grace of God* to all ſuch as believe on his name, *Rom.* 3. 24, 25, 26. and 5. 21. *Phil.* 3. 7, 8, 9.

Q. *To what end then are theſe Commandments profitable unto us?*

A. To two Ends.

Q. *What*

Q. *What is the first end for which the Commandments are profitable to us?*

A. To make us *know* our sins and sinfulness, through the breaking of these Commandments, *Rom.* 3. 20.

Q. *Why should we desire to know our sins?*

A. First, That we may seek to be saved from our sins through *faith* in our Lord *Jesus Christ*. *Mat.* 9. 12. *Luke* 18. 13.

Q. *What is a second reason why we should desire to know our sins?*

A. That we may seek strength to withstand our sins from God through Jesus Christ, *Rom.* 8. 13. *Rom.* 6. 14. *Psal.* 119. 133.

Q. *What is the second end for which the Commandments are profitable to us?*

A. To make us know that *way of holiness*, wherein we ought to walk before God, *Phil.* 6. 23. *Jam.* 2 8.

Q. *Do all Gods people in their hearts regard Gods Commandments?*

A. Yes, all Gods Laws are *written upon the hearts* of his people by his Spirit, *Isa.* 51. 7. *Jer.* 31. 33.

Q. *What is it that doth chiefly move the hearts of Gods people to the obedience of his Commandments?*

A. The

A. The *love of God* which is wrought into their hearts, 1 *John* 5. 3.

Q. *How is the love of God wrought into the hearts of his people?*

A. Through the *faith of Gods love towards them* in Jeſus Chriſt, ſhed abroad in their hearts by the holy Ghoſt, 1 *John* 4. 19. *Rom.* 5. 5.

I Believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgine Mary, suffered under Ponce Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Q. *WHat is the Belief?*

A. It is an expression of such things as Christians do believe, that they may be saved, 1 *Pet.* 3. 15.

Q. *Is the Belief a part of the Scriptures?*

A. No, but is *grounded upon* the Scriptures, and may be *proved by the* Scriptures.

Q. *What is it to believe?*

A. To be *assured in heart* concerning any thing, *John* 6. 69.

Q. *What*

Q. *What mean you when you ſay, I believe in God?*

A. I mean that I believe there is one, only, true God, *Heb.* 11. 6. *John* 17. 3.

Q. *What is the one and onely God?*

A. A Spirit, inviſible, ſelf-bleſſed, eternall, infinite, and full of Glory, *John* 4. 24. 1 *Tim.* 6. 16. *Rom.* 1. 25. *Acts* 17. 25. *Deut.* 33. 27 1 *Kings* 9. 27 *Pſal.* 104. 1.

Q. *Is the true God three in One?*

A. Yes, He is one God, yet three, the *Father*, the *Son*, & the *Holy Ghoſt*, 1 *John* 5. 7.

Q. *Can we comprehend by our underſtanding the myſterie of Gods being three in one?*

A. No, This is a myſterie to be believed by us, though it exceed the meaſure of our knowledge, *Job* 11. 7, 8, 9.

Q. *In reſpect of whom is God the Father called by the name of the Father?*

A. In reſpect of his *only begotten ſon Jeſus Chriſt*, *John* 1. 14.

Q. *Why is God called Almighty?*

A. Becauſe he is of infinite power, able to do whatſoever he will, *Pſal.* 115. 3.

Q. *Wherein doth it appear that God is Almighty?*

A. Becauſe he is *the maker of Heaven and Earth*, *Rom.* 1. 20.

Q. *Why*

Q. *Why is God the maker of Heaven and Earth?*

A. Becauſe he did at firſt *make* all things of nothing, and doth ſtill *preſerve* the Heaven and Earth, and all things in them, *Nehem.* 9. 6.

Q. *Did God make mankind upon the Earth?*

A. Yes, *Acts* 17. 26.

Q. *Who were the firſt man and woman made upon the Earth?*

A. Adam and *Eve*, *Gen.* 2.

Q. *Were* Adam *and* Eve *made at firſt ſinfull and miſerable as we now are?*

A. No, they were made by God *holy* and *righteous*, in his image, according to his likeneſs, *Gen.* 1. 26, 27.

Q. *How then became thoſe our firſt parents ſinfull and miſerable?*

A. By yielding to the *temptation of the Devil*, whereby they were led into the *diſobedience* of Gods will, 2 *Cor.* 11. 3.

Q. *What act of diſobedience was it into which our firſt parents were lead by the Devils ſubtilty?*

A. The eating of the *forbidden fruit*, *Gen.* 2. 6.

Q. *What was the effect of the ſin and diſobedience*

bedience of our first parents against God?

A. It let in *Sin* and *Death* upon themselves and all Mankind, *Rom.* 5. 12

Q. *Are all men and women then who come from those our first parents sinners against God?*

A. Yes. All without exception who come from them in a way of naturall Generation are sinners, *Rom.* 3. 13.

Q. *What is the wages of sin?*

A. Everlasting *Death* and *Condemnation* in Hell, *Rom.* 6. 23.

Q. *Must all men and women then be subject, as sinners, to the Condemnation of Hell?*

A. No, there are many which shall be saved, and made partakers of eternall life, *Heb.* 2. 10.

Q. *What means is there appointed for the salvation of sinners?*

A. The Lord Jesus Christ, *Isa.* 49. 6.

Q. *Is there no other means of salvation but Christ only?*

A. No, *There is no other name given amongst men whereby they may be saved*, Acts 4. 12.

Q. *Do you beleeve in the Lord Jesus Christ?*

A. Yes, *I believe in Jesus Christ, Gods only Son, our Lord.* Q. *Why*

Q. *Why is Ieſus Chriſt called the only ſon of God?*

A. Becauſe he is the *only begotten* ſon of God the Father, *one*, and *equal* with him in the divine nature, *Iohn* 1. 14. *Phil.* 2. 6.

Q. *Why is Ieſus Chriſt called our Lord?*

A. Becauſe he is the *Lord our God*, and hath all power committed to him in Heaven and Earth, as he is Mediator, being Lord of Lords, and King of Kings, *Heb.* 3. 3, 4. *Mat.* 28. 18. *Rev.* 19. 16.

Q. *Is our Lord Ieſus Chriſt God only?*

A. No, in the fulneſs of time he became *Man* alſo, *Gal.* 4. 4. 2 *Tim.* 2. 5.

Q. *How did our Lord Ieſus Chriſt become Man?*

A. He was *conceived of the Holy Ghoſt, and born of the Virgin Mary.*

Q. *Why is it ſaid that our Lord Ieſus Chriſt was conceived of the Holy Ghoſt?*

A. Becauſe he was conceived by the only and Almighty power of the Holy Ghoſt, *Luke* 1. 35.

Q. *Why is it ſaid that our Saviour was born of the Virgin Mary?*

A. Becauſe *Mary*, the bleſſed mother of our Saviour was a *perfect Virgin* when our Lord Jeſus was born of her, *Iſa.* 7. 14. *Mat.* 1. 18.

Q. *Was our Lord* Jeſus then after his Conception and birth, either God, or Man?

A. He was, and continueth for ever *both* God and Man in *one perſon*, *Rom.* 9. 5.

Q. *Was it neceſſary that our Saviour ſhould be both God and Man?*

A. Yes, he was to be *Man*, that he might *ſuffer*, and *God* that he might *ſave* his people, *Heb.* 2. 10. *Iſa.* 43. 11.

Q. *Why was the Lord Jeſus Chriſt conceived and born into the world?*

A. That he might ſave ſinners, *Ioh.* 3. 13.

Q *What did the Lord Ieſus to ſave ſinners?*

A. He *ſuffered* for them, that through his ſufferings ſinners might be ſaved, 1 *Pet.* 2. 24.

Q. *Why are the ſufferings of our Lord Ieſus Chriſt effectuall to ſave ſinners?*

A. Becauſe by the ſufferings of our Lord Jeſus Chriſt, Gods *juſtice* is *ſatisfied* for the ſins of all thoſe who partake of him, that their ſins may be forgiven them, *Iſa.* 53. 10. *Epheſ.* 1. 7.

Q. *Who are they that partake of the Lord Jeſus Chriſt and his ſufferings?*

A. All thoſe who by a *true Faith* reſt upon the Lord Jeſus Chriſt for ſalvation, *John* 6. 40.

Q. *Why*

Q. *Why are the ſufferings of our Lord Ieſus a ſatisfaction to Gods juſtice for the ſins of ſuch as believe on him?*

A. Becauſe our Saviour Jeſus *willingly gave* himſelf, and God the Father *gratiouſly accepted* him as a *ſurety* for all believers, to ſuffer and ſatisfy for them, *Epheſ.* 5. 2. *Heb.* 10. 6, 7. 2 *Cor.* 5. 21.

Q. *How could the ſufferings of our Lord Ieſus, being but one perſon, be ſufficient to ſatisfie for the ſins of all believers?*

A. Becauſe he is a Perſon of an *Infinite value*, in that he is God bleſſed for ever, 1 *Iohn* 3. 16.

Q. *Was our Saviour adjudged to his outward ſufferings by any man?*

A. Yes, *he ſuffered under Pontius Pilate*, a Roman governor in *Judea* in the dayes of our Saviour, *Luke* 23. 24.

Q. *What outward ſufferings did* Pontius Pilate *adjudge our Saviour unto?*

A. He adjudged him to be *ſcourged* and *put to death*, *Mat.* 27. 26.

Q. *What kind of Death did* Pontius Pilate *adjudge our Saviour unto?*

A. To be *Crucified*, that is, to be nailed hands and feet with nails unto a Croſs, *Mat.* 15. 15. *Pſal.* 22. 16.

 Q. *Was*

Q. *Was our Saviour ſo crucified?*

A. Yes, he was ſo crucified, and *upon* the Croſs he *died*, *Mat.* 27. 35, 50.

Q. *What became of our Saviours body after that he dyed upon the Croſs?*

A. It was *buryed*, *Mat.* 27. 59, 60.

Q. *Did our Saviour Ieſus Chriſt in his ſufferings every way humble himſelf into the State of the Dead?*

A. Yes, and in this regard he *deſcended into Hell*, *Iohn* 10. 17, 18. *Acts* 2. 24, 25, 26, 27.

Q. *How long did our Saviour remain in the State of Death, before he roſe from the Dead?*

A. The third day he roſe again from the Dead, 1 *Cor.* 15. 4.

Q. *Had our Saviour the ſame humane body after his reſurrection in which he ſuffered?*

A. Yes, in the ſame body wherein he was nailed to the Croſs, he ſhewed himſelf to his Diſciples after his reſurrection, *Iohn* 20. 27.

Q. *How long did our Saviour ſhew himſelf upon the Earth after his reſurrection?*

A. By the ſpace of *fourty days*, *Acts* 1. 3.

Q. *Whither went our Lord Ieſus after thoſe fourty dayes?* *A. He*

A. He aſcended into heaven, *Acts* 24. 51.

Q. *In what eſtate is our Saviour now in heaven?*

A. He ſitteth at the right hand of God the Father Almighty, *Heb.* 1. 3.

Q. *Why is our Lord Ieſus Chriſt ſaid to ſit at the right hand of God the Father?*

A. Becauſe he is in the nature of Man exalted to the *higheſt degree* of *Power* and *Glory* in the Heavens, *Epheſ.* 1. 20, 21, 22.

Q. *What doth our Saviour now in the Heavens for his people?*

A. He maketh *Interceſſion* to his Father for them. *Rom.* 8. 34.

Q. *Shall our Lord Ieſus Chriſt come in our nature out of the Heavens?*

A. Yes, *From thence he ſhall come to judge the quick and the dead.*

Q. *How ſhall our Saviour come to judge the quick and the Dead?*

A. In *great Glory. Mat.* 24. 30.

Q. *When will our Lord Ieſus come from Heaven to judge the quick and the Dead?*

A. At the End of the world. *Mat.* 13. 39.

Q. *Who are the quick and Dead, who the*

Lord Jeſus will come from Heaven to judge?

A. The quick are all thoſe of mankinde who ſhall *be alive* at the coming of the Lord Jeſus; The Dead are all thoſe who ſhall *be dead* before that day, 1 *Theſ.* 4. 15. 2 *Cor.* 5. 10. *Rev.* 20. 12, 13, 14.

Q. *Do you believe that the Holy Ghoſt is one God with the Father and the Son?*

A. Yes, I believe in the Holy Ghoſt.

Q. *How are you aſſured that the Holy Ghoſt is God, one with the Father, and the Son?*

A. By the *plain voice* of Scripture, teſtifying, That there are *three who bear witneſs in Heaven, the Father, the Word, and the Holy Ghoſt; and, that theſe three are One,* 1 *Iohn* 5. 7.

Q. *How are you further aſſured of the Godhead of the Holy Ghoſt?*

A. Becauſe he acted *together* with the Father and the Son in the *Creation of the World,* and the *Conception of our Lord Jeſus,* which were works immediately effected by God alone, *Gen.* 1. 1, 2. compared with *Iohn* 1. 1, 2. *Mat.* 1. 18. *Luke* 1. 35.

Q. *How are you yet further confirmed in the belief of the Godhead of the Holy Ghoſt?*

A. By his divine Infiniteneſs, wherein

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he is at once preſent with all Gods people in all places of the World, dwelling in them as his Temple, 1 *Cor* 6. 19. *Gal.* 5. 25. *Epheſ.* 2. 22.

Q. *What doth the Holy Ghoſt work in Gods people, in whom he dwelleth?*

A. Spirituall Knowledge, Holineſs, Comfort, ſtedfaſt Hope of Salvation, and Boldneſs in prayer unto God, 1 *John* 2. 27. 1 *Cor.* 2. 10, 11, 12. *Rom.* 8. 2. 1 *Theſ.* 1. 6. *Epheſ.* 1. 13. and 2. 18. *Rom* .8.26, 27.

Q. *Do you believe that God hath a ſpeciall people upon earth, who are in ſpeciall manner partakers of Jeſus Chriſt, and of the Holy Ghoſt?*

A. Yes, *I believe the Holy Catholike Church, Epheſ.* 1. 22, 23.

Q. *What underſtand you by the Church?*

A. A Company of Men and Women called out of the wicked world to be Gods peculiar people, 1 *Pet.* 2. 9.

Q. *Why is this called the holy Church?*

A. Becauſe all this Company is effectually called of God to *the Beginning* of holineſs in this life, and ſhall attain to the *Perfection* of holineſs in that which is to come, 1 *Theſ.* 4. 7. 1 *Theſ.* 3. 13. *Epheſ.* 5. 27.

Q. *Why is this Church called Catholike?*

A. Becauſe it hath been in *all times*, and ſince the days of our Saviour is diſperſed through *all places* of the world by the preaching of the Goſpel, *Pſal.* 90. 1. *Mat.* 28. 18.

Q. *Is this Church or company of Gods people in the world ſeparated in place and outward Communion from the wicked of the World?*

A. No, there are many wicked ones amongſt them, who are not of them, enjoying *outward Communion* with them, and ſo ſhall be till the end of the World, 1 *John* 2. 19. *Mat.* 13. 30. 2 *Tim.* 2. 19, 20.

Q. *What are the certain properties of thoſe who truly belong to this holy Catholike Church?*

A. Faith in God, and *Love* towards God, inclining their hearts to the conſcionable keeping of his Commandments, *Gal.* 5. 6. 1 *Cor.* 7. 10.

Q. *Is there any ſpeciall Communion or Fellowſhip between thoſe who truly belong to the holy Catholike Church?*

A. Yes, *I believe the Communion of Sanits.*

Q. *Who are the Saints?*

A. All

A. All thoſe who truly love God out of a pure heart, a good conſcience, and faith unfeigned, 1 *Tim.* 1. 5.

Q. *What ſpeciall Communion is there amongſt the Saints?*

A. The ſpeciall Communion of the Saints is twofold, the firſt with God, the ſecond amongſt themſelves, 1 *John* 1. 3.

Q. *What ſpeciall Communion have the Saints with God?*

A. The Saints have *ſpeciall Communion* with the *Father*, as their God and Father, and with the *Lord Jeſus* as their Head, Husband, Lord, Advocate, and Saviour, and with the Holy Ghoſt as their Comforter and Inſtructor, *John* 20. 17. *Epheſ.* 4. 15. 2 *Cor.* 11. 2. *Acts* 2. 36. 1 *John* 1. 1. *Mat.* 1. 21. 2 *Cor.* 13. 14.

Q. *What ſpeciall communion have the Saints amongſt themſelves?*

A. They are made *fellow-citizens*, *fellow-ſervants*, *brethren* and *members* one of another, and are knit together in a ſpeciall bond of Peace and Love to Pray for each other, Delight in each other, and do good each to other as occaſion ſhall require, *Epheſ.* 2. 19. *Iſa.* 65. 13, 14. 1 *Pet.* 1. 22. *Rom.* 12. 5. *Coloſs.* 3. 15.

1 *Pet.*

1 *Pet.* 2. 17. *Jam.* 5. 16. *Pſal.* 16. 3. *Gal.* 6. 10.

Q. *Are not thoſe who have a part in this Communion of Saints, under the condemnation of ſins as well as others?*

A. No, I believe the forgiveneſs of ſins.

Q. *Who is it that can and doth forgive ſins?*

A. The Lord God only. *Iſa.* 43. 25.

Q. *In whom doth God grant the forgiveneſs of ſins unto his people?*

A. In our Saviour Jeſus Chriſt, *Epheſ.* 1. 7.

Q. *Why doth God grant forgiveneſs of ſins to his people in Jeſus Chriſt?*

A. Becauſe in Jeſus Chriſt and his Death, the Lords *juſtice is ſatisfied* for the ſins of his people, that they may receive *forgiveneſs of ſins*, *Iſa.* 53. 5.

Q. *What is the forgiveneſs of ſins which Gods people receive from him through Jeſus Chriſt?*

A. It is a gratious *diſcharge* of them from the Condemnation and wrath of God which their ſins deſerve, *Rom.* 8. 1. *Rom.* 5. 10.

Q. *How are Gods people made partakers of this forgiveneſs of ſins?* *A.* Through

A. Through *faith* in the Lord Jeſus Chriſt, *Acts* 10. 43. *Acts* 13. 38, 39.

Q. *What is that faith in the Lord Jeſus whereby Gods people are made partakers of forgiveneſs of ſins?*

A. It is a *hearty receiving* of the Lord Jeſus Chriſt as the *only means* of forgiveneſs of ſins and everlaſting ſalvation, *Iohn* 1. 12. *Acts* 4. 13. 1 *Pet.* 2. 6.

Q. *What ſins are freely forgiven to Gods people in Chriſt Ieſus?*

A. All their ſins, 1 *Iohn* 1. 7.

Q. *How long ſhall the forgiveneſs of ſins, which God granteth to his people, continue?*

A. It ſhall continue for ever, *Heb.* 10. 14.

Q. *What doth God expect from thoſe whoſe ſins are forgiven them by him?*

A. That they be *aſhamed* of their ſins, *confeſs* them, and *forſake* them.

Q. *Do Gods people receive any benefit of the forgiveneſs of ſins in their death?*

A. Yes, their ſouls are then taken into *the blisfull preſence* of Jeſus Chriſt in the Heavens, *Phil.* 1. 23. *Ezek.* 16. 62, 63. 1 *Iohn* 1. 9. *Prov.* 28. 13.

Q. *Shall the bodies of thoſe whoſe ſins are forgiven be for ever held under the power of death?* *A.* No,

A. No, I believe the Reſurrection of the body.

Q. *What mean you when you ſay, I believe the Reſurrection of the body?*

A. I mean that the bodies of the Dead ſhall be *raiſed*, and *joyned* again to their ſouls, and ſo there ſhall be a *Reſurrection* of the Dead. *Iob* 19. 26, 27.

Q. *What dead perſons ſhall have their bodies thus raiſed?*

A. All without exception, of what quality or Condition ſoever, *John* 5. 28, 29. *Acts* 24. 15.

Q. *When ſhall be this generall Reſurrection of the body?*

A. At the laſt day, when the Lord Jeſus ſhall come from Heaven to judge both the quick and the Dead, *John* 11. 24.

Q. *By what power ſhall this reſurrection of the Body be brought to paſs.*

A. By the mighty power of God in Chriſt Jeſus, *Mat.* 22. 29. 1 *Theſ.* 4. 16.

Q. *Do you believe that the people of God ſhall be admitted to a ſtate of bleſſedneſs after the Reſurrection?*

A. Yes, I believe the *Life everlaſting.*

Q. *What mean you when you ſay that you believe the Life everlaſting?*

A. I

A. I mean that Gods people after the Reſurrection ſhall poſſeſs a ſtate of *heavenly Glory* and *Bleſſedneſs* with the Lord for ever, *Mat.* 13. 43.

Q. *What ſhall then become of all unbelieving, and impenitent wicked perſons?*

A. They ſhall have that dreadfull ſentence *pronounced* againſt them, and *executed* upon them, *Go ye curſed into everlaſting fire, prepared for the Devil and his angels, Mat.* 25. 41.

Q. *Who ſhall admit Gods people into the bleſſed ſtate of everlaſting life?*

A. The Lord Jeſus Chriſt by that ſweet and happy invitation, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World, Mat.* 25. 34.

OUr Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evill. For thine is the kingdome, the power and the glory, for ever and ever. Amen.

Q. *WHo taught the ſervants of God this Prayer?*

A. Our Lord Jeſus Chriſt, *Mat.* 6. 9.

Q. *Is it due praying unto God, barely to utter theſe words before him?*

A. No, He that prayeth duly to God in theſe words, muſt utter them *from the heart*, in *Faith*, and with *Underſtanding*, *Rom.* 10. 1. *Jam.* 1. 6. 1 *Cor.* 14. 15.

Q. *How many parts are there in the Lords prayer?*

A. Three, that is to ſay; the *Enterance* to the praier, the *Prayer* it *ſelf*, and the *Concluſion*.

Q. *Which words contain the* Entrance *to the prayer?*

A. Theſe,

A. Theſe, Our Father which art in Heaven.

Q. Who is it whom we call our Father?

A. The Lord our God, *Iſa.* 63. 16.

Q. Who may call God Father?

A. All men, in that they have their *being* from him, but ſpecially thoſe who truly *believe* on the Lord Jeſus, and are taken to be the *Children of God* in him, *Acts* 17. 27, 28. *Iohn* 1. 12. *Gal.* 3. 26.

Q. What ſhould we chiefly minde in God when we call him Our Father?

A. That abundant *Goodneſs* that is in him as the Father of mercies. *Pſal.* 145. 8, 9. 2 *Cor.* 1. 3.

Q. Why do we expreſs our God by the name of Our Father which is in Heaven?

A. Becauſe God our Father doth ſpecially manifeſt his *Glory* and *Greatneſs* in the *Heavens* before his holy Angels, *Pſal.* 123. 1. *Iſa.* 66. 1. *Mat.* 18. 10.

Q. What ſhould we chiefly minde in God, whileſt we call him Our Father which is in Heaven?

A. His heavenly *Glory*, *greatneſs* and *power*, whereby he is able to do whatſoever he will, 2 *Chron.* 20. 6.

Q. How many Petitions are contained in the Lords prayer? *A.* Six.

A. Six.

Q. *Which is the first Petition?*

A. Hallowed be thy Name.

Q. *What do We desire of God in this Petition?*

A. That he would by all means *advance* his own Glory, and specially that he would *Teach* us in Thought, Word and Deed *to glorifie his Name* as most Holy and Excellent, *John* 12. 28. *Psal.* 19. 14. *John* 15. 8. *Psal.* 143. 10.

Q. *Which is the second Petition?*

A. Thy kingdome come.

Q. *What do we desire of God in this Petition?*

A. That he would *continue to govern* all things by his great power, to his own Glory; that he would *continue* and *accompany* with his Grace the *Ministery of the Gospel*, and all other his *holy Ordinances*, for the *enlarging* and *establishing of the Kingdome of Jesus Christ* throughout the World, that he would continue the *Reign* of our Lord Jesus, for the salvation of his people, and accomplish the *ruin of his Enemies*, and at last *manifest* him in his Kingdome and Glory, and specially that he would govern us by his Grace, and keep us to his *eternall Kingdome*,

dome, *Pſal.* 103. 19. *Luke* 1. 32, 33. *Pſal.* 110. 2. *Mat.* 28. 18, 19. *Epheſ.* 4. 11, 12. *Heb.* 7. 25. 1 *Cor.* 15. 25. *Rev.* 22. 20. *Pſal.* 73. 24. 1 *Tim.* 4. 18.

Q. *Which is the third Petition?*

A. Thy will be done in Earth as it is in Heaven.

Q. *What do we deſire of God in this Petition?*

A. That he would *incline* all others, but ſpecially our ſelves, to ſubmit with *readineſs* and *chearfulneſs* to his *will on the Earth*, in whatſoever he commandeth and doth, even as the holy *angels* do which are in *heaven*, *Pſal.* 143. 10. 1 *Sam.* 3. 18. *Acts* 21. 14. *Pſal.* 103. 20, 21.

Q. *Which is the fourth Petition?*

A. Give us this day our daily bread.

Q. *What do we deſire of God in this Petition?*

A. That he would *afford* us, in *good waies*, from day to day, what *outward bleſſings* ſoever are needfull for us in that daily ſervice which we are to perform unto him, and that he would give us hearts to be contented with his *daily allowance*, *Prov.* 30. 8. 2 *Theſ.* 3. 12. *Heb.* 13. 5.

Q. *Which is the fifth Petition?*

 A. Forgive

A. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. *What do we deſire of God in this Petition?*

A. That he would of his great mercy in Chriſt Jeſus freely *forgive us all our ſins* whereby we treſpaſs againſt him, and for which he might caſt us as poor debtors into the priſon of everlaſting deſtruction, *Pſal.* 51. 1, 2. *Luke* 18. 13.

Q. *Why are thoſe words added in this Petition* [As we forgive them that treſpaſs againſt us?]

A. To ſhew that all they who *receive* mercy from the Lord, ſhould, and do in ſome meaſure *extend* mercy for the Lords ſake, to ſuch as offend againſt them, *Mat.* 6.14,15.

Q. *Which is the ſixth Petition?*

A. And lead us not into temptation, but deliver us from Evill.

Q. *What do we deſire of God in this Petition?*

A. That he would not *leave* us unto *any temptations*, by the power of them to be led into ſinfull practiſes, but that he would *eſtabliſh* us by his Grace againſt the *aſſaults of the Devil*, the *allurements of the World*, and

and the *Corruptions of our own Hearts*, and *recover* us from them, when at any time they prevail upon us, and ſo *deliver us* from evil wayes, that we may ſerve him in holineſs and righteouſneſs all the dayes of our life, *Pſal.* 119.133. *Mat.* 26. 41. *Luke* 22. 31, 32. 2 *Cor.* 12.9. 2 *Tim.* 4. 18. *Pſal.* 19.12, 13.

Q. *Which words contain the Concluſion of the Lords prayer?*

A. For thine is the kingdom, the power and the glory for ever, *Amen.*

Q. *Why are thoſe words* [for thine is the Kingdome, the power and the glory for ever] *added in the Concluſion of the Lords prayer?*

A. They are added to ſhew the reaſon why we come to God by prayer for all good things, namely, becauſe he onely *ruleth* all things, can do all things, and ſhall have the *honour* due for any good thing done to any of his Creatures, ſeeing his is the Kingdome, the Power and the Glory for ever. 1 *Chron.* 29.11,12.

Q. *Why is the Word* Amen *put in the End of the Lords prayer?*

A. To teſtify the *earneſt deſire* and *faithfull expectation* of Gods people to have

theſe Petitions *performed* unto them by God, which in that Prayer they make unto him, *Jam.* 5.16. *Mat.* 21.22.

Q. *How many Sacraments are there in the Chriſtian Church?*

A. Two, namely *Baptiſm*, and the *Supper* of the Lord.

Q. *What is a Chriſtian Sacrament?*

A. An out ward viſible ordinance, appointed by our Lord Jeſus Chriſt, to ſigniſy and ſeal unto believers the ſaving grace of God in him, *Mat.* 28. 19. *Luke* 22 19, 20. *Rev.* 6. 4. 1 *Cor.* 10. 16

Q. *What is the outward part in the Sacrament of Baptiſm?*

A. The *waſhing* of the perſon baptiſed, with water, in the name of the Father, Son, and Holy Ghoſt, *Mat* 28 19.

Q. *What is ſignified by the outward waſhing with water in the Sacrament of Baptiſm?*

A. The waſhing of Gods believing people through his Grace, by the *bloud of Chriſt*, from the *Condemning guilt*; and by the Spirit of Chriſt from the *Corrupting defilement* of all their ſins, *Rom.* 1.5. *Ezek.* 36. 25. 1 *Cor.* 6.11.

Q. *Are all thoſe partakers of this grace in Chriſt who are outwardly baptiſed with water?*

A. No,

A. No, They onely are partakers of this Grace in Christ Jesus, who are truly through *Faith* partakers of the Lord Jesus Christ, which many of those are not who are outwardly baptised with water, *Rom.* 3. 29, 30. *Heb.* 3. 14.

Q. *How doth it appear that many of those who are outwardly baptised with water, are not truly partakers of the Lord Jesus Christ?*

A. Because multitudes of them live and dy under the *power of sin*, which is *subdued* in all those who by *Faith* truly *partake* of Christ Jesus, 1 *Cor.* 10. 5, 6. *Acts* 8. 13, 23. *Tit.* 1. 16.

Q. *What doth baptism profit those toward salvation, who are not partakers of Iesus Christ?*

A. Nothing at all, but is a *Testimony* against them of their *unfaithfulness* towards God, to their just Condemnation, *Rom.* 2. 25. *Mat.* 3. 8, 9. 1 *Pet.* 3. 21.

Q. *What doth outward Baptism profit those towards Salvation, who are by Faith partakers of Iesus Christ?*

A. It *setteth before* them, and *sealeth* unto them the saving *Grace of God* in Christ, whereby they are *cleansed* from their sins, that they may be made meet to be inheri-

tors with the Saints in light, *Gal.* 3. 26, 27. 1 *Pet.* 3. 21.

Q. *Are thoſe who partake of outward Baptiſm, engaged thereby to a holy walking with God?*

A. Yes, in that Ordinance they are outwardly *dedicated* to God, and joyned to thoſe who profeſs themſelves his people, and ſo become engaged to live unto God as his people, in a way of Holineſs, *Rom.* 6. 4.

Q. *What is the outward part in the Sacrament of the Lords ſupper?*

A. The outward part of the Lords ſupper conſiſteth of *Creatures*, and of *Actions*.

Q. *What Creatures belong to the outward part of the Lords Supper?*

A. Bread and Wine.

Q. *What Actions belong to the outward part of the Lords Supper?*

A. The *breaking*, *giving*, *receiving*, *and eating* of the Bread; and the giving, receiving, and drinking of the Wine.

Q. *What do the bread and wine in the Lords ſupper ſet forth unto us?*

A. The *body* and *blood* of our Lord Jeſus Chriſt, *Mat.* 26. 26, 27, 28.

Q. *What doth the breaking of the bread at the Lords ſupper ſet forth unto us?*

A. The

A. The *breaking of the body* of our Lord Jeſus in thoſe ſufferings in which he humbled himſelf to Death for our ſins, 1 *Cor.* 11. 24.

Q. *What doth the giving of the bread and wine at the Lords table ſet forth unto us?*

A. The *giving* of the Lord Jeſus to Death for ſinners, and the *giving* of the Lord Jeſus with the ſaving benefits of his Death to thoſe who believe on his name.

Q. *What doth the receiving of the bread & wine at the Lords ſupper ſet forth unto us?*

A. The *receiving* of the Lord Jeſus and the vertue of his death by all believers, as the only means of their ſalvation, *John* 1. 12.

Q. *What doth the Eating of the bread, and the Drinking of the wine in the Lords Supper ſet forth unto us?*

A. The ſpirituall *feeding* upon Jeſus Chriſt by Faith, as being through his death the bread of Eternall life to all his people, *John* 6. 54, 55, 56, 57, 58.

Q. *Who did appoint the Lords ſupper in the Church?*

A. Our Lord Jeſus Chriſt himſelf, 1 *Cor.* 11. 23.

Q. *When did our Lord Jeſus appoint the Ordinance of his Supper?*

A. In the night wherein he was betrayed, after that he had eaten the Paſſover-ſupper with his diciples, 1 *Cor.* 11. 23.

Q. Why did our Saviour appoint the Lords Supper in his Church?

A. For the *quickning* of the hearts of his people in the *remembrance* of him and his Death, untill his coming again, 1 *Cor.* 11. 25, 26.

Q. What benefit do worthy receivers partake of at the Lords Supper?

A. Their hearts are thereby ſtrengthned in a ſweet *remembrance*, and faithfull *embracing* of the Death of Chriſt, as the bleſſed means of their Eternall life, 1 *Cor.* 10. 16.

Q. Do all who outwardly partake of the Lords Supper receive this ſpirituall benefit thereby?

A. No, all *unworthy receivers* do become guilty of the body and blood of Chriſt, and do eat and drink their own Damnation, 1 *Cor.* 11. 27, 29.

Q. What is neceſſarily required in a perſon, that he may worthily partake at the Lords Supper?

A. There are four things neceſſarily requiſite to this End.

Q. What is the firſt thing requiſite in a worthy receiver at the Lords table? *A.*

A. Knowledge, whereby to diſcern the Lord Jeſus and his Death in the Lords ſupper, 1 *Cor.* 11. 29.

Q. *What is the ſecond thing requiſite in a Worthy receiver at the Lords Supper?*

A. Faith, whereby ſpiritually to accept the Lord Chriſt, as he is tendred to believers in the Lords ſupper, for the means of their everlaſting ſalvation, *John* 3. 36.

Q. *What is the third thing requiſite in a Worthy receiver at the Lords ſupper?*

A. Repentance, whereby a man turneth from ſin, in grief for it, and hatred of it, to that courſe of Holineſs, which the Death of Chriſt ſet forth in the Lords ſupper provoketh Believers unto, 1 *Cor.* 5.14,15.

Q. *What is the fourth thing requiſite in a worthy receiver at the Lords Supper?*

A. The *Love of God* that gave his ſon, and the *love of the Lord Jeſus Chriſt*, who gave himſelf to death for us, and the *Love of the Children of God*, with whom men teſtify that they have a ſpirituall Communion in Chriſt, by their partaking at the Lords table, 1 *John* 4. 19. 1 *Cor.* 16. 22. 1 *John* 5. 1. 1 *Cor.* 10. 17.

Q. *Are Chriſtians then to look after theſe things in themſelves, before they preſume to partake at the Lords Supper?* *A.* Yes,

A. Yes, they are to examine themſelves concerning theſe things, and ſo to eat and drink at the Lords ſupper, 1 *Cor.* 11. 25.

Q. *Are Chriſtians before they come to the Lords ſupper to perform any other duty beſides that of Self-examination?*

A. Yes, they are earneſtly to *pray* unto the Lord that he would fit them by his ſpirit for a meet partaking in that his holy Ordinance, *Phil.* 4. 6.

Q. *How are Chriſtians to behave themſelves in their partaking at the Lords table?*

A. They are to *ſtir up their hearts*, feelingly to remember and behold the Lord Jeſus Chriſt and his Death, as the only alſufficient means of life and bleſſedneſs, *Luke* 22. 19.

Q. *What are Chriſtians further to do when they partake at the Lords table?*

A. They are in *prayer*, with *thanksgiving*, to deſire a bleſſing from God upon themſelves in that ſervice, 1 *Theſ.* 5. 17, 18.

Q. *What are Chriſtians to do after they have been partakers of the Lords table?*

A. Firſt they muſt labour to *hold up their hearts* in the effectuall *remembrance* of the Lord Jeſus Chriſt and his death, 2 *Tim.* 2. 8.

Secondly they muſt look carefully, that they

they do *not return* to their former evill practiſes, as the *dog to his vomit, and the ſow that is waſhed, to her wallowing in the mire*, *Heb.* 10. 37, 38, 39.

Thirdly, they are earneſtly to *pray* unto the Lord, that through the aſſiſtance of his Grace they may walk all the dayes of their life, as thoſe that are *partakers of Chriſt and his Death*, in all *Holineſs*, to the glory of the Lord, *Epheſ.* 6. 18. *Pſal.* 143. 10.

FINIS.

Propoſals fit to bee made to ſuch as willingly offer themſelves to partake in the Lords Supper.

DO you therefore deſire to come to the Lords Table, that you may be quickened in the remembrance, and ſtrengthened in the Faith of the Death of the Lord Jeſus?

Do you diſcern the Death of the Lord Jeſus Chriſt, as repreſented and ſet forth in the Bread and Wine, which are partaken of in the Lords Supper?

Do you know and apprehend your ſelf to be ſuch a ſinner againſt the God of Heaven, as need a part in the death of the Lord Ieſus, to free you from the damnation of Hell, which elſe your ſins would ſubject you unto?

Do you know that the Lord Ieſus is the Son of God, one with God the Father who in the fulneſs of time became man, by being conceived of the holy Ghoſt, and born of the Virgin Mary, and ſo remaineth both God and man in one Perſon, who humbled himſelf to the death of the Croſs for ſinners, that whoſoever beleiveth on him ſhould not periſh, but have everlaſting life?

Do

Do you know that there is no other means to obtain forgiveneſs of ſins, and eternall life, but by believing on the Lord Ieſus, who dyed for us?

Do you reſt your hope of ſalvation from your ſins upon the death of the Lord Ieſus, and the grace of God in him; and do you deſire that this faith may be eſtabliſhed, and increaſed in you?

Are you in love and charity with all men, being willing to forgive others, as you deſire to be forgiven of God?

Do you Love thoſe with ſpeciall Love, who ſhew by a good and holy converſation that they truly Love God, and are his children?

Do you take to heart the ſins which you have in the former part of your life committed againſt God, and is the remembrance of them grievous unto you, ſo that you do often cry unto the Lord in the Publicans voice, Lord be mercifull to me a ſinner?

Do you deſire and purpoſe, through Gods ſtrength, from henceforth to lead a new life, following the commandments of God, and walking in his holy wayes, as becometh thoſe who are bought unto God by the precious blood of Ieſus Chriſt?

Do

Do you desire in a way of Christian love to be admonished of any sinfull course into which you shall hereafter fall, that you may avoid it, and be brought to walk more holily, as a Christian, to Gods glory?

Is it in the purpose of your heart often to pray unto God in the name of Iesus Christ, to afford you his strength and aid for the accomplishing of the former desires?

Rev 22 17.

The Spirit and the Bride say come, and let him that heareth say come: and let him that is an a thirst come, and whosoeuer will, let him take of the water of life freely: